

old cellars of an honorable antiquity to rec-

goblets of prescribed patterns. The Delphians of mystery and magic please the superficial in

of mystery and magic, please the superficial, not the followers of wisdom. That constant s

y' poor.—*Buddha.*

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND.
—OF—
BY BENJAMIN COLEMAN.

The complete course of lectures delivered at the Spiritualist Rooms, 10, Tottenham Court Road, London, during the winter of 1877-78, with the original papers and addresses of the various lecturers.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

KIDDER'S SECRETS OF BEE-KEEPING.
—OF—
BY J. M. KIDDER.

Of the life and habits of bees, and the art of raising them, with a full description of the various diseases to which they are subject, and the means of curing them.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

UNDERWOOD-MARPLES DEBATE.
—OF—
BY R. P. UNDERWOOD AND REV. JOHN MARPLES, of Toronto, (Presbyterians).

ATHEISM, MATERIALISM, MODERN SCIENTISM AND THE BIBLE.

This Debate lasted four nights and was reported by John T. Underwood, a prominent Unitarian Minister, and John Marples, a prominent Presbyterian Minister, in the following manner: "The debate was a most interesting and profitable one, and the result was a complete victory for the Christian faith." Price, 2s. 6d. cloth, postage 1d.

POEMS IN LIFE.
—OF—
BY MINA LIZZIE DODGE.

The collection of poems in this volume is one of the most beautiful and original ever published. It is a volume of poems in life, and not of poems in death.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE MYSTERY OF EDWIN DROOD.
—OF—
BY CHARLES DICKENS.

THE MYSTERY OF EDWIN DROOD. BY THE SPIRIT PEN OF CHARLES DICKENS. THROUGH A MEDIUM.

There are forty-three chapters in the whole work, and each chapter is a mystery. The work is a most interesting and profitable one, and the result is a complete victory for the Christian faith.

Jesus of Nazareth.
—OF—
A TRUE HISTORY OF THE MAN CALLED JESUS OF NAZARETH.

Embracing his Parentage, Youth, Original Doctrines and Works, his Career as a Public Teacher and Preacher, his Miracles, his Death, and his Resurrection.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE HISTORY OF THE MAN CALLED JESUS OF NAZARETH.
—OF—
BY ALEXANDER SMYTH.

Embracing his Parentage, Youth, Original Doctrines and Works, his Career as a Public Teacher and Preacher, his Miracles, his Death, and his Resurrection.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE HISTORY OF THE MAN CALLED JESUS OF NAZARETH.
—OF—
BY ALEXANDER SMYTH.

Embracing his Parentage, Youth, Original Doctrines and Works, his Career as a Public Teacher and Preacher, his Miracles, his Death, and his Resurrection.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE HISTORY OF THE MAN CALLED JESUS OF NAZARETH.
—OF—
BY ALEXANDER SMYTH.

Embracing his Parentage, Youth, Original Doctrines and Works, his Career as a Public Teacher and Preacher, his Miracles, his Death, and his Resurrection.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE HISTORY OF THE MAN CALLED JESUS OF NAZARETH.
—OF—
BY ALEXANDER SMYTH.

Embracing his Parentage, Youth, Original Doctrines and Works, his Career as a Public Teacher and Preacher, his Miracles, his Death, and his Resurrection.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE HISTORY OF THE MAN CALLED JESUS OF NAZARETH.
—OF—
BY ALEXANDER SMYTH.

Embracing his Parentage, Youth, Original Doctrines and Works, his Career as a Public Teacher and Preacher, his Miracles, his Death, and his Resurrection.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE HISTORY OF THE MAN CALLED JESUS OF NAZARETH.
—OF—
BY ALEXANDER SMYTH.

Embracing his Parentage, Youth, Original Doctrines and Works, his Career as a Public Teacher and Preacher, his Miracles, his Death, and his Resurrection.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE HISTORY OF THE MAN CALLED JESUS OF NAZARETH.
—OF—
BY ALEXANDER SMYTH.

Embracing his Parentage, Youth, Original Doctrines and Works, his Career as a Public Teacher and Preacher, his Miracles, his Death, and his Resurrection.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

Life Beyond the Grave.
Described by a Spirit Through a Writing-Medium.

The future life as described in detail by a spirit, through a writing-medium, in a book which is a most interesting and profitable one, and the result is a complete victory for the Christian faith.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

STATUOLISM; OR, ARTIFICIAL SOMNAMBULISM.
—OF—
BY MESMERISM.

The art of inducing a state of artificial somnambulism, or mesmeric sleep, by the use of the human voice, and the means of curing the various diseases to which it is subject.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

Animal Magnetism.
—OF—
BY J. M. FAIRBANKS, M.D.

The art of inducing a state of animal magnetism, or mesmeric sleep, by the use of the human voice, and the means of curing the various diseases to which it is subject.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

ISIS UNVEILED.
A Master-Key to the Mysteries of Ancient and Modern Science and Religion.

By H. P. BLAVATSKY.

The most recent and complete work on the subject of Isis, and the most interesting and profitable one, and the result is a complete victory for the Christian faith.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE MYSTERY OF EDWIN DROOD.
—OF—
BY CHARLES DICKENS.

THE MYSTERY OF EDWIN DROOD. BY THE SPIRIT PEN OF CHARLES DICKENS. THROUGH A MEDIUM.

There are forty-three chapters in the whole work, and each chapter is a mystery. The work is a most interesting and profitable one, and the result is a complete victory for the Christian faith.

Narcotica Antidotum.
THE GREAT MAGNETIC REMEDY.

For the Cure of the Optum Habit.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE GENESIS AND ETHICS OF CONJUGAL LOVE.
—OF—
BY J. M. FAIRBANKS, M.D.

The art of inducing a state of conjugal love, or mesmeric sleep, by the use of the human voice, and the means of curing the various diseases to which it is subject.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

PHILOSOPHY OF CREATION.
—OF—
BY J. M. FAIRBANKS, M.D.

The art of inducing a state of philosophy of creation, or mesmeric sleep, by the use of the human voice, and the means of curing the various diseases to which it is subject.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

SOMETHING NEW! SPIRITUALISM.
PICTORIALLY ILLUSTRATED.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE COMPLETE AND AUTHENTIC HISTORY OF THE DEVIL.
Reduced in Price.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE DEVIL.
Reduced in Price.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE DEVIL.
Reduced in Price.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE DEVIL.
Reduced in Price.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE DEVIL.
Reduced in Price.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

THE DEVIL.
Reduced in Price.

Price, 2s. 6d. cloth, postage 1d.
*For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS, HOKES, CHICAGO, ILL.

Agents Wanted.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

A DAY in Agency selling our book, "The History of the Man Called Jesus of Nazareth," will pay you \$12.00.

Business Cards.

FRANK BARBER, S. W. OGDON, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

THOMAS FAIRBANKS, Notary Public, BAKER & OGDON, ATTORNEYS AND COUNSELLORS.

Physicians.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

THE MAGNETIC TREATMENT. A new and original method of curing the various diseases to which it is subject.

*For sale, wholesale and retail, by the RELIGIO-PHYSICAL PUBLISHING HOUSE, Chicago.

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

NO. 6

BY HUDSON TUTTLE.

angels they would have been rebuked. scheme by which the stately editor-in-chief and the versatile poet Harris who had ready to visit the West, lecturing on new movement, and of all others was br

BY SILDEN J. FINNEY.

CONTINUE

IX.

Churchal theologians have clothed life in the bagments of sorrow, because, maybe, this one or that sort of thousands of years ago, made those unmanly and it womanly mistake. What though they fell; does the fall mean that the fall is a punishment? Does it demand belief in a God, in the atonement of Jesus for the race, or in some total depravity of any individual? The parents of the world may have fallen; but if they did not fall upstairs, then some of their descendants have, and away not only from the inequalities of the world, but from the inequalities of the made creeds and devilish impositions. Infidels they may be; but blessed are such infidels! They are for runners, the prophets, the apostles of the coming church universal—the Church of Common Sense: "the salt of the earth," and let all the people say, "Amen!"

\$3.15 IN ADVANCE. { NO. 7
 SINGLE COPIES EIGHT CENTS. {

{ JNO. C. BUNDY, EDITOR. }

\$3.15 IN ADVANCE. { NO. 7
 SINGLE COPIES EIGHT CENTS. {

SONG BY  A TUTTLE

thing it has shown, expanded and become in a great degree popularized in some places, and to-day it occupies a position and yields an influence it never did before. In appearance it is a new religion, or at least a new way of mind what subject to speak upon. As you have had speakers who have traced the various aspects of the spiritual philosophy, I thought I'd address a few words to those who do so, and in the spirit of liberalism, and endeavor in—a brief manner to show them—that it is worthy of their serious attention. Having decided to pursue this course, I will say nothing more about anything that will be new to the friends of the cause, yet I trust that even Spiritualists may be in some measure benefited by revisiting ground already gone over. A small address such as this, however, is sure to be made out a case for investigation.

Spiritualism has stood the test of years; it has endured hard fighting, and having passed the ordeal successfully, we may fearlessly present its claims to the attention of those who have not yet recognized its truths. I shall take for granted the fact of spirit existence and the reality of the world to come, and shall ask one or two questions, and briefly answer them: First, is communion between the two worlds possible? See

ond, is it probable? Third, has it taken place? Fourth, by what methods has it been done? I am certain no one would be justified in affirming the impossibility of spirit communion. To affirm that would imply such a knowledge of the world to come, of the laws governing it, of the principles of rewards and punishment in operation there, and of the powers and capabilities of the disembodied spirits, as no one on earth possesses. Hence I venture to assert that no one is justified in denying the pos-

stability of spirit communion, and shall take such communion for granted. And what I assume to be possible, appears to me to be highly probable. Various arguments may be urged in favor of its probability: In the first place it may be inferred from the character of God. God is a being of infinite love and goodness. Whatever may be regarded as good in itself and beneficial to man, can not but receive the approbation of God, and must be in harmony with his wise and immutable laws. I infer the probability of

spirit communion, from the interest which the departed must still feel in those left behind. Our friends have passed away, crossed the silent river, and entered the unknown world, but their love is still felt for us; our fathers and mothers are still our fathers and mothers, loving us as deeply and tenderly as before; our brothers, sisters and

friends are still as brotherly, sisterly and friendly as ever. Death makes no difference whatever in their feelings; but every good principle and noble quality they possessed here, is carried over and intensified there; and whenever an opportunity is granted, they will return, to communicate with their friends. They will re-cross the

The position of the Christian is that the righteous dwell in heaven and do not war with the wicked. The wicked are in hell and could not return if they wanted to. To me that position is unreasonable. The Christian's view of the afterlife is as fabulous as the orthodox heaven is as fabulous as the orthodox hell. I can not conceive that the righteous will be able to return to earth as a human, and are indifferent to those left behind, singing songs, bowing before the angels, praising God. They would serve God, but they would not love. They would be still remaining on earth, for they have a responsibility to the living. The Christian must intensify the ties of natural relationship and bring them back to earth to minister to the living. The Christian must be able to use his power in identifying themselves to the sorrowing ones of earth.

It is the responsibility of the queenless love for the surviving, in my second reason for believing in the probability of spirit reincarnation, is that the living have unlimited knowledge of the future state, apart

from what Spiritualism implies. We become acquainted with the spiritual world through our friends. What do we know about it? Without the knowledge derived from Modern Spiritualism, we could not know that it would be limited in the extreme. Perhaps our Christian friends may reply that the Bible contains all the knowledge that we need. True, the Bible supplies a knowledge of the spiritual world, but it is a knowledge that makes but little known in reference to it. With all respect to the Bible, search it as you will, you will find that it is amazed at the little definite knowledge in it in reference to the world to come. From the Bible we learn that there is something of the laws of spiritual existence; nowhere anything of the principles and laws of the spiritual world, and that what is furnished on the latter point, is not a knowledge of the spiritual world, nothing comparatively in the Bible, but glimpses—very feeble glimpses—of the great spiritual world. We are told that we will remain satisfied with what God has revealed therein.

But duty has urged us to inquire to mankind some knowledge of the future through that channel, but do not accept of the knowledge of the spiritual world as the subject. Surely something more is both

[illegible]

The fact that communication between the two worlds existed in the past, in a fifth century, is not a sufficient proof of a spiritual communication in our day. The phenomena recorded in the Bible and regarded as miracles are not the same as the phenomena of the present age, and were not theological miracles, but the result of a spiritual power which was not the power of spiritual intelligence. Under those potent laws the inhabitants of the other world visit the inhabitants of this world, and the nature are the laws of today, they must be the laws of existence still, working to-day as in the past. The laws of the future will be different, possible in the living present, and will be possible in the distant future. Christians by their faith in the resurrection of the dead and spiritual visitations in ancient days, virtually admit the possibility and probability of similar occurrences in every age, and they urge that Modern Spiritualism, standing with the force at the disposal of their system.

"A sixth ground of probability is found in the fact that the Christian religion is not meant as Spiritualism in the present day, and its futures to supply the want, which, if time were not made to prove a waste of the elements.

"The Christian religion is not Spiritualism; the latter generation is still existing; it dogmatically denies the spirit of the age; the soul is regarded as a fiction. Will it make good its position that man is only a creature of the senses? Will it make good, aspiration—everything that distinguishes man from the brute, the immortal, the desirable, will be annihilated at death, and that an eternal dreamless sleep awaits us? Will it make good the claims of the numerous agencies employed by the churches to arrest the progress of materialism? Will it make good the claims of extending its empire and strengthening its power? Will it make good the claims to meet the objections and arguments of scientific materialism, and stamp it out of existence? Will it make good the claims of the Christian for proof that man has a soul and that it is immortal? Is he not aware that the Christian is not a materialist, but a soul and satisfactory, in the shape of evolution, hope, aspiration, the general belief in immortality, man an intellectual capitalistic, that the Christian is not a materialist, but a soul, the authority of the church and the power of the church, the Christian is not for proof—for demonstration of immortality; the Christian cannot give; and he says God has spoken, and settled the question of immortality, the skeptic declares that the Christian is not a materialist, but a soul, when he sees evidence of his having no soul, the Christian is not a materialist, but a soul, sufficient on that point.

But, says the Christian, 'We have a record of the life of the Christian, and we have a being; we have a few cases of people

[illegible][illegible]

truth, it is a fact that though it has been prominently before the world for thirty years, it has been little heeded. The people of this spiritualism have been exposed. The skeptic says, "I have heard and read of scores of persons who have been deceived, but I have not shown up often enough." So the skeptic thinks. But I respectfully affirm that Spiritualism itself never has been exposed, and never will be. It has been long ago; if it delusion, it could not have stood the tests it has been subjected to; it is not a delusion. It is a fact, and its rejection so long. No other system ever has triumphantly passed through such an ordeal. It has been exposed, and yet it stands. It has been incessantly persecuted, preached against in the pulpit, prayed against in the church, and yet it stands. It has been still it survives, and stands before the world to-day more fearless, grander, greater, having more power for good than it ever did before.

[illegible]

Even if the phenomena are not predicted by natural causes, it is worthy of investigation on scientific grounds. No one can reasonably deny the existence of such phenomena; even the skeptic admits them. If you deny the spiritual origin of these phenomena, there still remains something that you must seek some other cause for. The Spiritualist believes that if you will attempt the investigation, your theory of natural causes will prove inadequate to account for what may come under your observation. Science should not be too proud to look up on such phenomena as Spiritualism furnishes. It is utterly unscientific to leave a class of facts so well attested. And what

[illegible]

BY C. W. COOK.

"Perhaps your Spiritualism is all right, but what is there practical in it?"

In this utilitarian age we should not be surprised to hear such a question; on the contrary we should be, and the writer here confesses himself to be very much gratified and encouraged to find that this age has at length arrived at that stage in the progressive journey of humanity, which prompts it to propound such a query to Spiritualism not only, but also to all other systems of philosophy and religion which have been developed by the growth of mind from primitive times to the present.

present, and to subject the crude ore of this exhaustive mine of humanity to the fire of reason and the guage of nature, instead of blindly following the dictum of gray old Authority, and credulously gapping and swallowing his nauseous boluses, with the query "What is the meaning of this?" what is written. And to the numbered martyrs who have suffered or died for this divine principle of *Individualism*, from Socrates, Jesus, Bruno, Luther, Servetus and Paine, down to the humblest individuals who is to-day ostracized from a Pharisaical society, and who have bled and bled and bled, to add to their memory—the only enduring monument which has yet been erected on our earth.

We are aware that there is a class of minds to whom nothing is practical except in so far as it administers to their material interests. Being, of course, however, of the number of those who are not in the system than the mere superficial, outward, physical nature of man, our view of what is practical in Spiritualism will have a wider range than those of the former class. We shall consider the subject both in its material and its spiritual aspects, and endeavor to present some reason why we deem Spiritualism eminently practical in this age.

We promise by asserting that whatever administrators to the growth of man on earth is practical; his growth in future worlds can be best attended to when he arrives

And now, wherein if at all, do the Spiritualists supply any element of help by ameliorating the conditions of the suffering? In the case of those more harmonious material relations, the answer is, of course, that they do not touch this part of his nature.

But in the case of the wretched slaves, who are going to premature graves or dragging out a miserable existence under bodily affliction, the Spiritualists are of no use. The schools of medicine fail to reach. Instantaneous healing is not effected. The patient is affected by our spiritual healers, or not, as he pleases. It is not our business to be applied, that we need only to refer to them to be applied. We are not to be regarded as a trifling proof of at least one practical benefit which humanity is deriving from this movement. We are to be regarded as the herald of a beneficent mission to man's material nature, and as the herald of a mission to eradicate the causes of physical suffering.

But, if we are to be regarded as the herald of knowledge of the laws of health, and by inspiring them with a wisdom sufficient to enable man to avoid the causes of his sufferings, of his success in this direction, observe the following facts (from the *Journal of the Spiritualists' Association*, 1854): "The writer's observation goes, the curses of ruin and death are visited upon the nations, and whereas, heretofore, their visits to the doctor and the drug store was so frequent, now the visits to the Spiritualist, the priest and shrin, now the one is rarely on the other's lips."

If ever required. This is not all. Spiritualism, realizing that a hardy oak can never be grown from a good sapling, is instructing her children in the laws of reproduction, to grow that fewer and better children may be born. She says to her votaries, "Cure the seed, and the seedling will be good." As a license for legalized lust, but as the Holy of Holies for pure thoughts, noble aspirations, loving deeds and wise counsel, she partners therein, not as a consensual partner, but as a companion. Her children are not the mere accidents of sensuality, but the happy offerings of love and wisdom. Again, Spiritualism being argued is the only basis for true religion, she is to compass the world, and with unparelleled eyes, to examine the various systems of religion and philosophy extant therein.

Is it Practical?

BY C. W. COOK.

are there a class of men nothing is practical except to administer to their material well-being of themselves, however, of those who recognize a deeper meaning in the mere superficial, and of the more spiritual, and the nobler nature of man, our view is practical in Spiritualism, which range than those of the former. I shall consider the subject in its material and its spiritual aspects to present some reason why Spiritualism eminently practical.

By asserting that whatever grows from the growth of man on earth, will grow in future worlds, I intended to when he arrives there, if at all, the Spiritualism which by amelioration of the material conditions, harmonious material relations, and nobler development of nature?

[illegible]

not all. Spiritualism, realizing that God can never be grown out of, is instructing her followers in the laws of reproduction, to work for a better and better children may say to her votaries, Curses be on those who are not married! Regard marriage not as a legalized lust, but as the only way for pure thoughts, noble actions, good deeds and wise counsels. Herein, not as a *concomitant* of marriage, but as a *companion*; and let your children be *accidents* of sensuality, but *spring* of love and wisdom. Spiritualism being argus-eyed in truth, leads her disciples to the world, — and with unprejudiced eyes the various systems of religion, philosophy extant therein. This

BY BELDEN J. FINNEY.

But then this other consideration follows: We have fabled hell, situated in the earth or somewhere else; nobody knows its latitude or longitude; no demon kindles its eternal fires, gloating over the cracking and consuming muscles of his poor suffering subjects. Says the theologian

Copyright by H. Tuttle & G. B. Stebbins, 1973

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL

By this act of joining hands, you do take upon yourselves the relation of husband and wife, and solemnly

Communication from Dr. Samuel Watson.

Augusta, Ark.

BRO. WATSON:—It is natural that I should attend you when you are sojourning in a country which has been my field of labor, and where I have some dear associations. I am grieved in spirit to see the neglect

MESSAGE FROM WILLIAM COOK.

Will you assist me with your prayers, my much loved ones? - I want to talk with you. I am not strong but as an infant when compared to others who have thrown off the mortality of earth, and garbed themselves in the habiliments of the pure sinless climate of the Summer-land. I have not attained the height to which I am now traveling, or I desire to be able to

with you believe me when I tell you, that although I tried to live uprightly and piously, yet I am not in the enjoyment of that degree of joy which I had held in anticipation upon my entrance into the Spirit-world.

I may have many of my former beliefs upon many subjects erased from my mind. I can now say that I must work out my own salvation. I see the necessity of prayer and work, and realize that faith without works is dead. Bro. Watson, I find that you are nearer right than I could possibly have been until my spirit eyes

Recognizing both the universal demands made upon the charity of the people of the North, and the generous responses from all classes of our citizens, the Ex-

ELIZABETH BOYNTON HARBERT.
By order of Committee.

Dr. Rush on the Scourge Yellow Fever.

Spirit Dr. Benj. Rush has very recently given through the mediumship of Dr. Stone, the author of *The New Gospel of Health*, the following communication:

VENERABLE CO-WORKER:--To address you on the subject nearest my heart at this time, and as my high

Obscenity Law—Amendment but not Repeal.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:
E. H. Heywood is in prison, for publishing "Cupid"

"Yokes," and this brings up the "Comstock law" for suppressing obscene publications. "The Word" — an old wood's paper, kept up while he is in prison, advocates this obscenity and has the power of making the Comstock law to persecute decent people and make real liberty the press, and at the same time give power to support the tide of really obscene and vicious writings, etc. "The word is wanted," says E. H. Haywood's words, "and the word is wanted." He is a man of great power, and his opinions, even if mistaken, are heard. His work was praised highly by some speakers at the Watkins convention. I shall not join in such praise. He is a free man, and he is a free man. He is a free man. He would see him freed from prison and then oppose his views. Of his character I have nothing to say, as I know nothing about it. Let Spiritualists and Liberals be free to say what they please. I have no objection and freedom of speech, yet opposed to the spread of vice.

Truly yours, G. B. Brannan.

Woman's Work.

Woman's Work.

Elizabeth Thompson, of New York, has been selected to furnish the money for the first medical and scientific thorough investigation into the treatment of the yellow fever. Lady who bought Carpenter's medicine, "The Sign of the Cross."

Seaside Cottage.—Mrs. F. H. Hosmer, of Seaside Cottage, which was opened at Atlanticville, on the 2nd inst., for the benefit of the working women of this city, has been conducted unostentatiously all summer, in accordance with its founders. The house has been at its fullest capacity, and there are still applicants waiting their turn, to pass their time bathing in the sea, etc.

"* Departments" are becoming more and more of a journalistic necessity. Mrs. Helen E. "The Home" department of the *Post*, and Mrs. Lillian Whiting, department entitled "The Tea Table Dispatch." Mrs. R. A. Larimer of the Lawrenceburg Press.

Nightingale.—The famous nurse "shook" light as second nature, and "saw" in a saving way, "the sick and the suffering in the hospitals." "Direct allight, not necessary to a speedy recovery."

In certain ophthalmic and other cases. Instances could be given, where, in dark wards or in other aspects, even when thorough wards with borrowed light, highly ventilated, the sick could not be made speedily to recover. With ways moderate the light of a gloom of dark wards is irreparable generate warmth; we cannot get

seventy-two postmistresses in
Mrs. A. D. King, M. D., of
has been received into full mem-
ber of the County Medical Association.
Is worthy of their hire? In the
Board of Trustees of the p

District of Columbia for 1875-6.
 ing item: "Assistants in grammar
 ge per year, male, \$1,000; women
 men are taxed in exactly the same
 men to support the free schools."
 usetts pays her male teachers as
 b per month; her female teach-
 s pays her male teachers \$35.45
 male teachers, \$17.01. The Sem-
 eir male teachers \$50 and their
 \$50. The Choctaws pay them
 \$26 per month.—*General Ex-*

Worship and War.

connection with divine worship, to the cause of morality and humanly perceptible beneficial result following divine revelation and superhumanism instituted by Moses; but a man unimpressed in savage life for

... was the immediate result. So
ing did his followers become during
history, that when a cessation of
urked during the reign of Asa,
arked that "the land was quiet
on. 14:1. "When not in conflict

Nothing is so morally calamitous and detrimental to humanity as the Jewish wars inaugurated by Moses.

...the Christian world to have been degraded condition twelve hundred years ago, the advent of Christ, than the combined pagan and Buddhist nations. The

ers from A. D. 1000, until the century, between the followers of Mahomet—known as the exclusively religious, and common who, when not in hostility institute war among themselves.

the seventeenth century, a blood-
depopulating portions of central
intervals for thirty years (from 1618-1648)
even women who took refuge
unhumanly slaughtered by the
ans. Instead of Christendom was

and suppression of Grecian literature and classical civilization into barbarism which began a long period of history known as the Dark Ages. Not until several centuries later, did the show any signs of enlightenment. Since civilization has done more to

and make it respectable, than promote civilization.

and Christians glory in being. shipers of God, they have done m name of religion by their horri and bloodshed through bigotry

an any other people." Ancient Greece
every national religion to be
the requirements of its people, w
out it, acted more consistent
tion than the arrogant and s
s and Christians in contend

rough the natural growth of
ministers of the gospel are now
divinely inspired in their gene
as Moses was when he ordered
m. 31:17, Deut. 20:16) or than P
used his willingness to have even

even cursed, who preached a gospel of this—and for which he openly cried (Gal. 2: 11). Inspiration improves the spiritual growth of the age. Men are to acquiesce in the gentleness and is no respecter of persons. A

M. D. CRAVEN

Staff writes: Thanks for duplicate received several times of late. I am where they will do good. T

er was a wonder in good earn-
a rich mine of spiritual treasure
its perusal with genuine satis-
e shall have some more of the H-
nces; that was an attractive col-
cess will continue as brightly
uring the next year.

Lydiard writes: We cannot
URNAL for it brings light, hope
hearts. How many stricken
by the weekly visits of the dear
reading the gospel of truth, and
to the dear central friends

Ministers have lately left the orthodox Church and joined other denominations. They were received by the Episcopalians, the Unitarians, one each by the Roman Catholics and the Lutherans.

... writes: I congratulate you for the purpose you have evinced to pursue the ranks. If we make any so achieved that no stain will

and workers.
 ensler writes: I read the Journal
 out it; it is so honest. May you c
 imb upward and onward.
 disbelief is a virtue because m

only the shells of ideas; and of
thought of ages that is crystallized
for the stroke of a pen or the boldness

For sale wholesale and retail, by the RELIGIO-PHILO-
SOPHICAL PUBLISHING HOUSE, CHICAGO.

fibre of our earth. It vivifies and renews all life in the vegetable and animal king-

doms. Spiritualism will work, and we as individuals will work. The stream comes from the mountain top and flows down over

our valleys, broadening into rivers. Your river here is broad and beautiful, but it is not, as we might say, an organized body. But what does it do—or rather, what does

but what does it do—or rather, what does it not do in the way of fertilizing the land and benefiting the people? It carries the white sails of commerce hither and yon. So

Spiritualism, as noiselessly as the living waters come from the mountain tops and spread through the valleys, is coming down into human hearts and spreading all through

When I awoke this morning, I found there had been running through my mind some lines of which I can only remember

"Again grief has not come all through the long day.

And in my heart, I bless it for what it has taken away."

It is not very euphonious, but it struck me as peculiarly significant as applied to my

own case, and perhaps to some others. I said, What has grief taken away from me? Grief came not back again, and I blessed it for what it had taken away. I said, ¹⁸⁷⁴What

for what it had taken away. I said - What has grief taken away from me?" Dear friends, for long, long I sat at the portal of the valley of the shadow of death. Grief

came to me day by day and hour by hour. I sat at the portal because one dearly beloved had passed through it away from my sight. I saw not her sunny smile that was always

a joy to my heart. I heard not her light footstep that was always welcome to my ear; and my soul mourned. Many of you know just how I felt for some of you have

know just how I felt, for some of you have bidden farewell, as I did, to your first born. Well, now, I thought I sat in that meeting at Providence, day after day, and grief came not back again. I was happy. I rejoiced. I

not back again. I was happy. I rejoiced. I felt that my daughter, with others of the glorious company, was near. They had not gone away; they had come to us. Grief

came not back again during those days. And what had it carried away? It had taken from my heart selfishness, pride and worldliness. It left the peace that the world

knows not of. It left a resolution to rise up and do what I could for my human brothers and sisters. I must still do this while my hands are busy with the most la-

while my hands are busy with the most laborious of domestic duties. I still have these little immortals whose care I first assumed when my daughter passed away.

While attending to their little wants, and trying to lead their little feet in the right paths, I will let my heart go out to others. My heart shall be large enough to take in

the brothers and sisters of humanity. Perhaps even in wishing for their good, somehow they will be helped. I would devote my remaining days here to the good of hu-

my remaining days here to the good of humanity. Let us remember that whatever work we have to perform, is the best work for us so long as it is accepted and performed.

ed in the right spirit. Through all the dark hours I have gained spiritual and physical strength by this thought. And so let us plod on, for we know the mountain top shall

Tuttle's Ethics of Spiritualism.

(From the Banner of Light.)
It has been objected to Spiritualism that it throws no moral light on the destiny of

man. The injustice of such an objection is well exposed by Mr. Hudson Tuttle, in his comprehensive and able volume entitled, "The Ethica of Spiritualism: A System of

Moral Philosophy Founded on Evolution and the Continuity of Man's Life Beyond The Grave. Wisely does the author place as the very foundation stone of his treatise

the declaration that "a correct system of morals must be founded not on any supposed revelation or ancient form of faith, but on the constitution of man." Another, but

on the constitution of man." And this being true, how immeasurably is the field of moral activity and the incitement to moral excellence enlarged by the great truth

We do not say that morality is dependent either on belief in immortality or belief in

God; any more than the sense of beauty is dependent on those beliefs. To the harmoniously organized man, justice is lovely and injustice is hateful, whatever speculative re-

injustice is intolerant, whatever speculative notions he may hold in regard to the future or to the origin of things. But surely the moral sense must be elevated, expanded and in-

spired by the knowledge that our moral education is not alone for this little precarious span of mortal life, but for an unlimited existence under higher conditions than earth

presents. Omitting all recognition of our psychical nature, the ethical student must always fail in his attempt to state, as broadly and emphatically as the truth demands

the facts in regard to the evolution of the moral sense and the consequent duties of civilized man. As Mr. Tuttle eloquently says: "The faith and knowledge of a life in

1875: The faith and knowledge of a life infinitely continued, sheds a glory over the present and consecrates the character. The motives of the hour become sanctified with

the mighty influences which are theirs, in their interminable reach, and every act has a new significance in the super-added eternal relation."

Mr. Tuttle accepts the existence of matter and force as indivisible and co-eternal, but declines to pursue the inquiry as to their relations to an Infinite Spirit. This view is

not inconsistent with Theism; for if matter
Continued on Eighth Page

body of spiritual orators as inimical to the best inter-

BY WILLIAM EMMETTE COLEMAN.

"Tis slander,
Whose edge is sharper than the sword: whose tongue

...in effect to recognize the intellectual status of the
...and, and even the other branches of liberal thinking
...in previous comparison to the branches of liberal thinking
...the progress of every other phase of religious thought
...Christian and freethinking. Such an assertion
...the many other passages we have with which
...reformation proposed by the writer on the subject
...Any one so familiar with the
...theology, in the several portions of our community
...be aware that these are a class, the
...Christian and freethinking classes, are
...and freethinking classes, are
...divided, neither, however, being able to claim
...theological or anti-theological thought.

The article fairly bristles with inaccuracies and misstatements respecting Spiritualists, their beliefs, customs, and proceedings. It is a very poor specimen of the kind of reading American periodicals, and being characterized by a very superficial acquaintance with the subject treated, to which it may be corrected, and the claims of Spiritualism placed on a proper light before the public. It is proposed here to make a careful sifting from the spiritual press, and to give specifications urged against our philosophy and its proceedings, and to deal with the animal-vegetal man as a whole in a manner more commensurate with their merits, or rather demerits, than to set out to depreciate the intellectual standard of the human race, and even the other branches of liberal thinking. The unjust and invidious comparison is instituted; we being ranked with the ignorant and the ignorant with the Spiritualists, and the adherents of every other phase of religious thought. It is not as if many another analogous one with which the animal-vegetal man seems, in any degree, demonstrative of the sanctity of the human soul. It is also a very poor specimen of the kind of reading one can find at all familiar with the standard of the human race, and the several branches of our country's literature. It is to be sure that, in every class of our countrymen, there are some who are ignorant of the principles of the Christian state of intelligence as superior to that of the animal-vegetal man, and some who are ignorant of the principles of Spiritualism, while, as regards the Spiritualists themselves, they are very much divided, neither, methinks, being able to claim any superiority over the animal-vegetal man.

[illegible][illegible][illegible]

Fort Leavenworth, Kan.

The document, a warrant of Jesus Christ in this document is dated the 27th of March in the 17th year of Tiberius, which would be A. D. 31. Now the date of the crucifixion heretofore most generally adopted is A. D. 33; but this is not the date of the crucifixion, but the date of the trial, and all other dates later than A. D. 30, which agrees not only with the ancient authorities, but with recently discovered Syrian documents of a very early period.

The crucifixion took place according to the first three Evangelists, on the great Passover day, which was the 14th of the month Nisan, and, though the Jewish months were not then reckoned by the civil year, but by the lunar year, the 14th Nisan to have been as early as March 27th. Smith's Bible Dictionary puts the crucifixion on the 8th of April, and I doubt if any respectable authority would dispute this.

The document makes Annas and Caiaphas high priests at the time of the trial.

"LOSS OF A REMARKABLE HISTORICAL DOCUMENT.
"Within a few weeks France has experienced sad losses by fire. As already stated, by the burning of the very ancient Lorraine Museum at Nancy, antiquities which cannot be replaced, have been destroyed. A few days later, the Archbishop Palace at Bourges was burnt down; and here highly precious manuscript and antiquities perished in the flames, together with a partic-

[illegible]

The startling evidence that Paul nourished before the mid-century of the first century B. C., contemporary with the founding of Ephesus.

The antiquity of this document is as certain and probably as great as that of our four Gospels. The Rev. John P. Smith, in a controversy with Robert Taylor, who had claimed it as a crowning proof of the existence of Jesus Christ, J. M. Peebles also refers to it for the same purpose in his "Jesus, Myth Man or God." But probably neither of them knew its contents, if they had, they would have seen that the work, if true, provided too many by fixing the time one hundred years before the time of Jesus, the whole story of a crucifixion under Pontius Pilate.

SCIOLOGISTS.

The soul, the living vital principle of men, not being the subject of chemical analysis, the component parts are unknown. In the absence of a better definition, we may call it "organized intelligence," although we can have no adequate conception of the existence of anything without form; we naturally associate the soul with the interior body, this interior spiritual body, undoubtedly a more or less material, very well defined condition. The connecting link between it and the life or vital organism, is no doubt well defined, but in our present state of unfoldment, entirely beyond our comprehension; so the relationship between it and the material body, is fitted and adapted to earth-life.

It is an important fact that the law of demand calls for every form of matter and the different orders of being, as they are needed, to make up the grand totality and the various degrees of complexity of the conditions which enable their production when the necessity arises. The supply of matter and intelligence being abundant and existing everywhere, are subject to the laws of demand, which is continuous and applicable to each individual plant, animal, or man. This we must not forget, for the law of demand is the basis of the nature's laws and the results of their operation.

At the proper time, with the necessary surroundings and conditions, the nucleated cell contained within the germinal seed or fluid, as the case may be, finding its mate, begins its development by a union with this, in the form of a zygote, from which come to it under the influence of a series of laws:

[illegible]

spiritual, more complex in its structure and perfect than anything in the domain of the animal. It often has a dual character, being both material and immaterial, which interferes with the development of a perfect physical body, or even prevents it. The majority of the elements which are essential to life and hence they pass out of the body very early.

The spiritual body on which the exterior organization is modeled, was held by the ancient mystics and the Gnostics, and is described in the Gnostic writings. It is specifically stated by the apostle Paul, who declares: "There is a natural body and there is a spiritual body." The spiritual body is a more refined matter brought together by a beautiful combination of spiritual forces, which contain more elements than the physical body. Its immortality depends upon this fact, and its connection with the physical body is not complete. The forces of the spiritual body, which correspond to the forces of the physical body, are the forces of the selection and preparation of the elements adapted to the formation of the latter, and a harmonious combination of these forces produces a body more perfect.

The formative forces of the spiritual body are continued through earth-life, and are ever active in the formation of the spiritual body of the organization; and even when they fall on the external, they succeed in passing inferior, although they are not able to pass into the spiritual body, and the action of both.

[illegible]

What, then, is the lesson of history? It is a voice sounding forever across the centuries the laws of right and wrong. Unyielding altar, unchanging chalice, robes like the robes of the angels, we are to be eternally, eternally. For every false word or unrighteous deed, for every sin, for every crime, for every iniquity, there has to be paid at last; not always by the chief offender, but by some one. Justice and truth alone endure and triumph. The day of retribution is the day of doom—day comes at last to them. In French Revolutions and other terrible wars—*Froude*.

Add to the power of discovering truth, the desire of doing good, the love of the oppressed, the oppressed, and you have the great end and object of our existence. This is the immediate model of excellence that every human being should fix in the chambers of his heart; which he should strive to realize in his life, in his conduct, in the setting of the sun; it strengthens his understanding, that he may direct his benevolence, and to exhibit to the world the most beautiful spectacle the human mind can produce. It is the great end of our existence—*Sedgwick*.

[illegible]

Evolution between Plants and Animals, and between Animals and Men; (4) Insects and Animals (Immortal Souls?); (5) Growth and Destiny of Man. Price 20 cents, postage 2 cents.

When we see the wonderful exploits performed by mind readers, have we not good reason to infer that there may be thought waves in the subtle ether that pervades all space, which under certain circumstances can make an impression upon the sensitive mind, the same as those delicate waves that produce a sensation of sound?

The address of Mary F. Davis in this week's issue of the JOURNAL, will be read with deep interest.

Dispensary and Invalid Hotel, Buffalo, N. Y.

